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ABSTRACT

School guidance and counseling programs have been quite effective in providing vocational guidance and counseling for mental health, but the effectiveness of these programs in the future is cause for concern as rapid scientific and technological advances influence youth's creation of ideas and values. Adults today have experienced such rapid social acceleration and technological innovations that they have been unable to maintain many traditional values. Global anxiety, negativism, and the influence of external stimulation are all part of the adult's world. Therefore, the values transmitted to youth are interpreted as superficial and anxiety-filled. Youth reject past traditional values because of adults' stress on past learning without necessary modifications for present and future needs. Adolescents are no longer willing to behave through inner-directed principles, but are influenced by other-directed principles; they are frustrated and unable to accept a philosophy based on love, religion, rationality and humanistic principles. This concern suggests a need to develop new values and modify existing values. Youth will need to communicate with adults and still pursue other-directed methods for adjusting to the future. Guidance is one means for helping adolescents through this critical period. (Author/NRB)

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THE REJECTION AND MODIFICATION OF PAST VALUES:

THE EFFECT ON THE ADOLESCENT'S DEVELOPING PHILOSOPHY

(A Concern for Guidance Personnel)

Prepared by

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ABSTRACT

The Rejection and Modification of Past Values: The Effect on the Adolescent's Developing Philosophy (A Concern for Guidance Personnel.

It is evident to-day that much effort is directed toward scientific and technological advancement. Unfortunately, a corresponding interest in the humanities is ignored. Man it appears, does not realize the importance of developing means of coping with future problems of technological advancement and the inevitable social changes it is, and will continue to produce.

Up until the end of World War II, values and traditional roots moved from one generation to another in somewhat of a passive, and natural filtration. This sequence of events and continual modification moved along smoothly with minimal adult rejection and cries of 'youth deterioration'. However, in the last 20 years we have encountered such rapid technological advancement and complexities in our social structure that the adults have been unable to adequately deal with such 'accelerated movements'. Global anxiety, negativism, and the influence of external stimulation, through existing pragmatic philosophy are all part of the adult's world. What values permeate vertically down to youth are thus interpreted as superficial and filled with a degree of 'anticipated anxiety'.

Youth reject past traditional values because of the adult's stress on past learning, without necessary modification in accordance with present and future needs. Youth, while attempting to develop a philosophy based on present and future happenings, rather than past events are in a critical dilemma.

To add to this communication gap is the influence on individual behaviour that restricts interaction of any significance between adult and youth. Youth are no longer willing to behave through 'inner-directed' principles. They behave, and are influenced, by 'other-directed' principles. Thus the duality of the problem is clearly understood.

Youth are frustrated. They do see the necessity for a philosophy based on love, religion, rationality and humanistic principles. This demands developing new values and modifying old ones in accordance with rapid social change. It demands projection rather than retrospection. Youth will need to communicate with the adult, but at the same time, be allowed to pursue 'other-directed' methods of establishing possible means of dealing with the future. Guidance is one 'possible means' of helping adolescents through this critical period.

The Rejection and Modification of Past Values: The Effect on Adolescent's Developing Philosophy (A Concern for Guidance Personnel)

Part A

The Present Role and Function of Guidance Counsellors

Guidance departments in our secondary schools have expanded to a large extent in the last ten years. As the comprehensive school deals with varying groups of students with varying abilities the need is quite clear. As community colleges have become important areas of educational training the trend for counselling services is also increasing in demand. Even universities are becoming conscious of the need for such services. It takes no real amount of insight to visualize an increasing necessity for counselling services expansion in our secondary schools as social trends such as automation, urbanization, compulsory education and as our secondary school structures become increasingly more complex.

Tyler (1970) points to two specific ways counselling contributes to a highly complex and changing social order. They are specifically vocational guidance and counselling for mental health. In relation to vocational guidance she states:

> "Helping people find places in which each can contribute to society in his special way is one of the purposes counselling continues to serve". 1

In relation to mental health Tyler points out that:

> "The second contribution counselling makes to a complex but non-rigid modern society is helping to maintain its members in the kind of mental and emotional state that will enable them to carry their responsibilities". 1

1. Tyler, E.L., The Social Implications of Counselling, The School Guidance Worker University of Toronto; v.26,#3,pg.11

> "It is often expressed only in terms of the happiness and welfare of individuals but it obviously has to do also with the smooth running of society as a whole". [2]

Actually, Tyler parallels very closely the Ontario Department of Education's views on the function of guidance services:

> "The provision of adequate guidance services throughout the secondary school programme is necessary in order to continue to assist the student with educational and vocational decisions in a complex and changing society".[3]

From the preceding remarks it is quite clear that guidance counselling is concerned with all students as individual entities. The main responsibility of counsellors being to help each student with educational choices in order to direct the student toward a personal selected vocation. Mental health is concerned with normal and healthy development in order that each student will be able to make personal and social decisions in our complex and changing society.

I would be safe in saying that the traditional methods and aims of guidance counsellors have been very effective in directing the high school student with choice of vocational goals. In a paralleling way guidance counsellors have greatly assisted the student with personal problems of adjustment; and for that matter those cases of a more serious mental nature. This was, and has been an unequivocal achievement for guidance personnel. But, projecting into the future produces an alarming question for the writer of this paper. Will guidance departments and counsellors remain so effective?

The Hall-Dennis report states:

> "To-day's child lives in a remarkable age of change.

2. Ibid., pg.11
3. Ontario Department of Education, Circular H.S.1 1970/71,pg.15

> The technatomic period in which he finds himself began to show its impact upon our society after 1945, following close upon the heels of war. Since that time, advances in technology and new knowledge have far exceeded the entire accumulation of knowledge since the discovery of the wheel".[4]

Such scientific and technological advancement will undoubtly affect all of us. The youth of to-day are especially caught up in this wonderous and challenging revolution. More than ever before do we see the strange, mysterious and questionable impact it is having on youth's creation of new ideas and values. Hall and Dennis are also aware of such revolutionary effects. "The boundaries and distractions of modern living have created new values and new ideas, new concepts of time and space, new freedoms and new constraints".[5] Tyler sums it up adequately, "a sudden break-up of time-honoured patterns that the world faces to-day".[6]

It does appear then that the writer's concern about the future effectiveness of guidance and counselling is a valid one. It does seem that our changing society necessitates changing counselling techniques, and even modified teaching methods in group guidance classes. In effect, the question I have asked can be re-phased. Will the present dual role and functioning of counsellors in the secondary school maintain effectiveness if present direction is maintained toward vocational and mental health areas? It is the writer's strong opinion that guidance personnel will have to re-evaluate their methods and goals. At the present time this is being attempted, but in a very diversified manner. New methods are continually being used in an effort to find the most effective

4. Hall, E.M., and Dennis, L.A., Living and Learning, Newton Publishing Co., Toronto; 1968, pg. 37.

5. Ibid., pg. 37.

6. Tyler, E.L., The Social Implications of Counselling, The School Guidance Worker, University of Toronto, V.26,#3, pg. 13.

approaches to help the adolescent. But, time has come for a unified philosophical basis as to the why's, and how's of remaining effective. This can only come about by educators, sociologists, psychologists etc. pooling their resources and thus building a foundation on which to parallel the scientific and technological advances. Then, and only then, can counsellors meet the future challenge. Thus, the reason for the following theoretical discussion - an attempt to contribute to the cause of the humanities.

PART B

The Generation Gap - A Myth

Before discussing the theme of the next sections it is essential that we clarify the somewhat ambiguous phrase, 'The Generation Gap'. The writer's opinion is that such a phrase is not only inappropriate, but has caused much unnecessary ill-feelings between the older and younger generation.

'Gap' defined in the dictionary means, 'a break or opening, a break in continuity'. The term certainly implies a termination of sequential arrangement; or in our case a missing, or lost generation. One would hardly agree that we have encountered such an abnormal event. A second, and just as alarming connotation of 'The Generation Gap' implies an isolation factor to certain segments of the adult and youth population. Youth are rejected at the present time because of 'certain' unfavourable social happenings in their group (i.e. drugs, so-called immorality, weird dress, etc.). One could view the adult's rejection as somewhat of a prejudice - an 'I am better than you' attitude.

I would prefer to use a more logical and applicable term, 'The Communication Gap' - or 'Communication Breakdown', when discussing any present day adult-youth conflict. This refers to a difference of opinion in relation to a philosophy of life based on values and ideas.

Man relates, or interacts, through communicational systems. These methods of communication take two forms, that of non-verbal behaviour (interpretation of action), and use of language symbols. In the first instance there is an ability to interpret movements, dress, touch or gesture. There is a sensitivity to the language of feelings (i.e. an empathy or understanding brought about by conscious awareness of behaviour and emotion involved in it). Secondly, and of more significance, is communication based on language-through symbolic processes. Proper communication of this type can only be obtained when one has the ability to speak logically, and also to listen to what is being said - again, if logical.

The two communication barriers discussed have done much to restrict optimum interaction between adult and youth groups. The view found in the following pages will then be based on the writer's assumption that we are dealing primarily with lack of proper communication - not a 'Generation Gap'.

PART C

Social Factors Contributing to 'A Communication Gap'

1. Anxiety, Negativism and Materialism in Adult Society

The discussion of the last section suggests that it is essential that the diminishing of misinterpretation between the generations relating to communication be minimized if effective interrelations are to be established. However, there are existing events that prevent mutual harmony and understanding.

Porter (1965) states that ideas link human beings together in social groups and in societies.

> "Thus societies must make provision for the articulation, and reinforcing of social values".[7]

He also feels that,

> "Because values tend to be conservative and traditional, the reinforcement of old values is more general than the articulation of new ones".[8]

Porter then proposes that because social groups are subject to internal strains, it is important to apply symbols and emotionally charged words to reduce tensions by appealing to values which are above a society's internal division.

Porter's suggestions and opinions may have been fully applicable until the end of World War II. Since that time there has been rapid social change, and it would appear as if there has been a steady decreasingly amount of traditional values passed on from generation to generation. That is, the present adult population has experienced such rapid social acceleration and technological innovations that they themselves have been unable to maintain many traditional values, passed on to them, from the

7. Porter, J., The Vertical Mosaic, University of Toronto Press, 1965, pg. 457

8. Ibid., pg. 457

preceding generation. The question then is, has the adult been able to assist youth in developing values such to enable them to live effectively and with a sufficient degree of stability? I can only answer negatively. Adults have been ineffective in communicating proper guidelines and values to present day youth. Certain social factors along with social changes have prevented them from doing so.

What I am trying to point out is that perhaps the adults unconsciously do not give the youth of to-day the proper guidance through the communicational devices of language and behaviour to support their proper development of values such as those related to sex, religion, humanitarianism and rationality. Of course we all know the 'whys' (symptoms) of the problem - don't we?:

(a) Both parents have to work because of financial pressures.

(b) The school system is not doing enough in the areas of guidance, at the present time, to deal adequately with drugs, sex problems, etc.

(c) The exploiting of youth by the mass media and other undesirable facets of society, again resulting in problems of drugs, alcohol, sex, apathy, irreverance, etc.

(d) Youth's, supposedly, severe withdrawal and rejection of the adult 'way of life'.

The preceding points are only a few of the observations - not the basic reasons for youth's so-called 'negativism' to-day. We must delve beneath the surface and arrive at the 'whats' (reasons), not the 'whys' (symptoms) for communication breakdown. This involves specific social problems the adults are encountering at the present time.

Until the last twenty-five years, or so, values and traditional roots moved from one generation to another in a passive, and natural way. That which was rejected was done so quietly. Youth went on absorbing important past values and developing new ones. This sequence of events and continual

modification moved smoothly along with minimal adult rejection and cries of 'youth deterioration'. However, as mentioned earlier, in the last quarter of a century we have encountered such rapid social change and complexities in our social structure that the older group have been unable to keep abreast of such acceleration. They have found it extremely difficult to cope with all the fantastic changes and fulfill their obligations as symbols of morality (in behaviour and language). But certainly such traumatic experiences warrant understanding and empathy.

The anxiety, or irrational fear, of what is taking place in society actually has left them inadequately prepared to assist youth in the same positive manner as preceding generations. One could say that this anxiety permeates down vertically to the younger groups and has been interpreted as an adult weakness and has curbed proper adult transmission of values. Of course, such anxiety is unconsciously part of the adult's make-up.

This Global Anxiety then, is one present social factor causing a communication breakdown; and evolves more through adult behaviour than adult verbalization. Reisman (1950) also discusses adult anxiety and seems to agree with the writer's views to some extent.

> "Increasingly in doubt as to how to bring up their children, parents turn to other contemporaries for advice; they also look to the mass media; and turn, in effect, to the children themselves. They may, nevertheless, foster on some inflexible scheme of child rearing and follow that. Yet they cannot help but show their children by their own anxiety, how little they depend on themselves and how much on others. Whatever they may

> seem to be teaching the child in terms of content, they are passing on to him their own contagious, highly diffuse anxiety".[9]

Another social aspect is related to adult Negativism. We are all aware of youth's difficulties to-day, but why do we persist on stressing a 'New Morality' based on an atmosphere of sex, drugs, etc.? Have the adults forgotten, or as the writer has proposed, have they been unable themselves to develop proper values related to religion, humanitarianism, etc. Is much of the stress and conflict between the two groups brought about by adults who wish to rationalize their own failings and inadequacies at a period in time filled with real challenge and imminent need of competent adult guidance and direction?

Or perhaps negativism directed to the youth is a form of projecting inner feelings of guilt, knowing full well that their own personalities have moral defects (i.e. I blame you for what I think and know of myself).

Erickson (1968) gives similar type reasons for a high degree of negativism. He stressed conflicting views about values and standards as a cause for friction. There is also an area of adult resentment related to youth's freedom; and adult's restricted environmental structure. In both of these cases, it is rather clear that rationalization and projection are defense mechanisms that could be possibly applicable.

> "Much of the parent-youth conflict in a society is caused by the discrepancy between the desires and values of young people and the

9. Reisman, D., The Lonely Crowd, New Haven, Connecticut; Yale University Press, 1950, pg. 48.

> standards desired by the older group. Also pertinent would be that the adult sees himself as limited by the outside world, while the adolescent tends to feel that adults in his life infringe upon his desires. Many an adult is unhappy that his environment is so unyielding and brutal, and thus resents adolescents who expect him to be highly flexible".[10]

Negative verbalization can do nothing but aid in the breakdown of an interaction between the young and old. As the writer previously pointed out, if nothing concrete or logical is said, then it cannot be digested as meaningful material - no matter how many words 'bombard' youth. If degrading remarks, ignorance, intolerance, etc. are communicated they will only be met with youth's negative responses. This is another area of a social problem producing a communicational vacuum. It should be noted that this latter aspect deals with language, rather than behavioural interpretation. Let us now look at another social aspect relating to the adult cause of the communication gap.

To-day all of us are affected by external stimulation and pressures. Materialistic gains are one such type of reason for behaviour (the new car, the new house, etc.). But in order to obtain such things the adult needs money. Therefore they automatically are concerned with holding down a good job. But they are also concerned with status and prestige that develops from material gain, money and job position. In other words there is an external chain reaction, and their behaviour is moulded, to some extent, by such external factors.

Unwin (1970) sums up the results of present affluent and

10. Erickson, R., Youth In, Journal of Secondary Education, January 1968, pg.16.

pragmatic society quite vividly:

> "Over the past decade we have been lamenting the confusion of ethics and values engendered by a society in perennial rapid transition, and the increasing difficulty which young people are experiencing in achieving their identity when society offers them an over-adundance of options without ensuring clear guidelines as how to reach these goals. The normal tendency of adolescents to live in the present has been augmented by our current emphasis on immediate consumption and instant gratification -- the antithesis of the much - vaunted Puritan ethic which stressed the saving of money, the postponement of desires and the persuit of longrange goals".11

This concept of external vs. internal stimulation does not end at the point of material goals dictating adult behaviour. Personalities have been affected. If the adults are influenced greatly by materialism they cannot help but develop a personality based on these external conditions. Thus, a very weak spiritual and moral internal basis exists to cope with their diffused - or global anxiety.

11. Unwin, R.J., Canada's Mental Health, Ottawa, pg. 6.

2. Youth's Present Concern - The Need For New Values

It is somewhat of a general concensus that we have a dissident youth population at the present time. There are many supposedly valid reasons for such dissidence. Some would say that the activities of so-called dissident youth is a phenomena looked upon as immitative behaviour of the adults. Unwin (1970) states:

> "As a useful technique for understanding some of the activities of dissident youth, I would suggest that the phenomena be looked upon as carricature---grotesque parodies---of many of our adult dilemmas and excesses. Thus the current drug scene among youth can be seen as a parody of the widespread dependence of adults on such chemical comforts as alcohol, nicotine, caffeine, tranquillizers and stimulants. The vagaries and, at times, vulgarities of teenage dress surely reflect, although perhaps with exaggeration, the slavish following by adults of fashions in their dress, cars and artistic tastes".[12]

The writer cannot accept such a shallow or stereotype reason for youth's present rejection of the adult's values, or for that matter, values of earlier origin. Other authors such as Simmons and Winograd (1967) feel the youth are competely apathetic and lack respect for traditional roots.

> "The happenings that adults find so disturbing are the concrete manifestations of an emerging ethos in America society that seems most aptly called the 'hang-loose ethic'. This ethic is cool and irreverent and it reflects a good deal of disaffection toward many of our more traditional roots. Its deep - running feacure is that things once taken for granted as God-given or American Constitution - given - those basic promises about the world and the way it works- are no longer taken for granted or given automatic allegiance".[13]

12. Unwin, J.R., Dissident Youth , Canada's Mental Health, Ottawa; pg. 10.

13. Simmons, J.L., and Winograd, B., The Hang-Loose Ethic, N.E.A. Journal, San Anselmo, California; pg.16.

Unwin, perhaps had best review the problem of respect and rejection of traditional values in the adult population as well. Cox (1965) states:

> "We should not be dismayed by the fact that fewer and fewer people are pressing what we have normally called "religious" questions. The fact that urban-secular man is incurable and irreversibly pragmatic, that he is less and less concerned with religious questions, is in no sense a disaster. It means that he is shedding the lifeless cuticles of the mythical and antological periods and stepping into the functional age. He is leaving behind the styles of the tribe and the town and he is becoming a technopolitan man". [14]

This is exactly what we discussed in the last section of this paper. Our technopolitan man follows a pragmatic philosophical road. He is caught up with the present and concerned only with what is of value to-day. He has put God, and indeed lesser values in a position of usefullness- only for immediate rewards and gratification. Can we than truly agree with Simmons and Winograd that it is the youth who have developed 'the hang-loose ethic'? If, indeed they actually have such a rejection of society, is beyond the writer's level of comprehension.

We could go on and on, giving many reasons for youth's supposedly neurotic, deteriorated and immoral behaviour. But the time to view the other side of the coin is at hand. It is not possible that youth are attempting, because of their awareness of the importance of moral principles, to reject or modify past values, with a mature realization that new values are also essential in an affluent, pragmatic, and indeed a potentially secular world? Youth are concerned with the future, and social factors in the adult area, as well as in their age group, 'demands' new philosophical development based on modified and even new value systems.

14. Cox,H., The Secular City, Collier-MacMillan Ltd; Toronto, Ontario, 1965, pg.60

I suppose one reason why youth have become defensive and reject past values is due on part to the adult's problems of not being able to communicate with them. However, the blame cannot be attributed entirely to the older group. Youth themselves have 'turned off' the adult, and it is the writer's opinion that nothing the adult can say or do will be accepted. Keeping in mind of course our discussion of social conditions in the adult area, and thus realizing that the older person has minimal ammunition to work with.

In effect, a strange phenomena is taking place in our present era. There is a detrimental interaction obstructing youth's receptiveness to past values. One aspect of this interaction, the adult's plight, has been discussed. The other aspect is youth's deep, and I may add, sincere wish to develop values of a moral and social nature. This involves a rejuvenation of a philosophy of life - a philosophy based on present and future values, and a proper concept of man, and his function in present and future periods. Youth reject old values because they want to build through a new value structure.

Reisman (1950) discusses two very significant types of character in our society. It is important that they be briefly explained at this point in order to allow the reader to follow the writer's final theoretical conclusion of this section.

The concept of Inner-direction:

> "The source of direction of the individual is "inner" in the sense that it is implanted early in life by the elders and directed toward generalized but nonetheless inescapable destined goals".[15]

15. Reisman, K., The Lonely Crowd, New Haven,Connecticut; Yale University Press, 1950; pg.15.

> "The society develops in its typical members a social character whose conformity is insured by their tendency to acquire early in life an internalized set of goals. These I shall term inner-directed people and the society in which they live a society dependent on inner-direction". [16]

The Concept of Other-direction:

> "What is common to all the other-directed people is that their contemporaries are the source of direction for the individual - either those known to him or those with whom he is indirectly aquainted, through friends and through the mass media. This source is of course "internalized" in the sense that dependence on it for guidance in life is implanted early. The goals toward which the other-directed person strives shift with that guidance: it is only the process of striving itself and the process of paying close attention to the signals from others that remain unaltered throughout life. This mode of keeping in touch with others permits a close behaviourial conformity, not through drill in behaviour itself, but rather through an exceptional sensitivity to the actions and wishes of others". [17]

There is a major difference between the inner and other direction social characters. For the inner-directed person the direction to be taken in life is learned in the home and since principles, rather than behaviour, are internalized, the inner-directed person is capable of much more stability. In other words, the other-directed person responds to others anywhere he is situated; the inner-directed person is rather insensitive to others due to internal learning factors.

16. Ibid, pg.8

17. Ibid, pg. 21,22

The writer, looking back in retrospect at the section on the adult's situation wonders if this other-direction syndrome had not started during their era. That is, a period of 'inner-direction, other-direction conflict'. It is possible that such confusion did cause the older generation much difficulty in adjusting. As anxiety passed down to the youth group perhaps the seed of other-direction did so as well.

Youth, as mentioned then 'absorbed' the anxiety of the adult, as well as interpreting their behaviour and language as a direct cause for alarm. They have come to realize that man in the last quarter of a century has not been able to cope adequately with rapid social change and accelerated technological advancement. Youth have become aware of the need for a new way of life - a philosophy based on rejection and modification of old values, with an imminent need for new values as well.

We cannot blame youth for wanting to take hold of the problem, and build on present and future happenings; developing values in accordance with technological and social change. If we view the situation realistically, youth may have a valid case. What has the adult really accomplished in the last twenty-five years? And going one step further, is the communication problem an emerging one - or was the seed of conception born about a quarter of a century ago?

I view the introduction, and expansion of progressive education since World War II and excellent example of where other-direction took the place of inner-direction social character development. To-day progressive education is no longer a method where the child is able to develop at his own rate and in areas of personal interest. To-day progressive education is truly other-directed. That is, the other-directed child is now taught to take his place in society, where the concern of the group is less with what it produces that with its internal group relations. Perhaps that is why the adolescent to-day functions in a vacuum. They experienced progressive education since the primary grades, and as a result look to their peer group for

direction. They have no internal goals; nor have they been taught any by an adult society who initially placed the real obligation of learning values on the educators by allowing progressive education to become a reality, and the answer to the 'youth problem'. As a result youth are now retaliating - they are attempting to discover self-identity; and realize it must be in accordance with their peers, and connected with present and future happenings.

Perhaps we can learn from past and present thinking about the adolescent's dilemma. Surely they do now want to live in a world where they just do their thing (truth), but rather that they also think their thing (truth about morals, religion, etc.). Youth do not want mythical and metaphysical tradition to be placed on the peripheral of life so that they become 'absolute' functional beings. We must aid youth in structuring a way of life to meet events of the space age - we are without doubt at the crossroads.

PART D

Social Changes Affecting Vocational Counselling

There is, no doubt, salient reasons for the present day claim that higher education is a dire necessity for the individual as well as for the defense and economy of the country. From what has been said to this point in the paper we are no doubt in an era of a new scientific revolution with technological advancement desperately attempting to keep abreast of new discoveries in the scientific field. Paralleling this scientific-technological movement is a traumatic social evolution. Involved in this swift and acute social change comes the conscious and anxious desire for more education. Rickover (1960) is one educator who voices a cry of caution in a competitive and highly technological world, "The consequences of technological progress is that man must use his mind more and his body less".[18] One could be so bold as to state education is becoming societies weapon to compete, succeed and even survive.

But, in order to visualize future educational effectiveness, deep concern must be directed to new perspective and direction in what is being taught - and how it is taught. Rickover's evaluation of present day American education is far from a bright one.

> "We must bring excellence to American Education. Let us stop fooling ourselves by counting school desks without considering what the children sitting at these desks are being taught. They merely have a good time there. Few are getting a twentieth-century education".[19]

Rickover makes it very clear that education is responsible for allowing each student to achieve the highest intellectual competence

18. Rickover, H.G., Education and Freedom, E.P. Duttan & Co., New York, 1960; pg.17.

19. Ibid, pg.38

of personal potential. "The man of the future on whom we shall depend more and more is the technical expert".[20] In other words the phenomenal scientific revolution with its technological demands will only grow and flourish in those societies developing the best educated population.

Bruner (1969) would agree with Rickover in relation to speaking of a new era of scientific technology, "a second industrial revolution perhaps more drastic than the first one over a century ago".[21] Thus, those advocats of higher education appear to view education acceleration as a necessity to parallel new scientific knowledge. The cry for intellectual improvement, then, is one critical and apparently imminent goal of those concerned with an industrial and militant type society.

It seems as if social change does produce varied views on the type and importance of education. But not all educators view higher learning as a necessity for technology and defense. Some stress, as we have seen, that science curriculum is the 'only' needed subject matter. A much smaller percent would include the humanities in curriculum development. Bruner (1969) for example feels "It is certainly plain that at the very least these will have to be energy devoted to improving curricula and teaching in the humanities and social sciences comparable to what is now being devoted to science and mathematics".[22]

We also have the advocats of free education for everyone, the basis of their thinking being that education is to develop manhood, not manpower.

20. Ibid., pg. 19.
21. Bruner, J.S., The Process of Education, Harvard University Press, Cambridge, 1969; pg.74
22. Ibid., pg.79,80

Hutchins (1968) states:

> "Both practically and philosophically, the key to the present educational situation lies in a gradual reconstruction of school materials and methods so as to utilize various forms of occupation typifying social callings, and to bring out their intellectual and moral content".[23]

and

> "Liberal education is for everybody, becaus everybody has a right to have his mind set free".[24]

Others would suggest only the mentally alert should be interested in higher education, while others not so gifted should be trained for less demanding roles in our society. Even the manner of presentation of material is extremely varied, with little general concensus on the topic. It is little wonder that we are presently caught up in an 'educational dilemma'.

I do believe that the controversy re: type of education, type of courses, or to whom they should be given is not the problem facing us to-day. It goes much deeper than than. Perhaps this is why vocational guidance is not going to be an effective instrument if new approaches are not divised. The reasons are quite clear, and actually of immediate concern.

Higher education does not necessarily mean high paid jobs and positions any longer. Those getting higher education to-day have increased tremendously over the last ten years. Cramer (1970) points out that:

> "A Manpower study shows a drop in demand this year of between 15 and 30 percent for pass and honours

23. Hutchins, R.M., The Learning Society, New American Library, New York, 1968; pg. 117

24. Ibid., pg. 139.

> students. For those with master's degrees, however, the decrease was 20 percent and Ph.D.'s, 25 percent".[25]

and

> "On the average the large corporations interview about ten students for each opening. A year ago, Shell recruits went to twenty-five campuses to interview 884 applicants. They selected 90 students.
>
> Manufacturers Life chose 19 students after 242 interviews. Procter and Gamble saw over 500 applicants for its 35 places. So clearly, quite a few students are disappointed. There are just too many graduates for the existing management training spots".[26]

Up until a few years ago a person with a general B.A. could resort to teaching positions, if all other avenues of selection were filled up. This is not the case to-day!

> "Traditionally, teaching has always been a good outlet for B.A.'s. Because of an acute teacher shortage, B.A.'s usually had no trouble finding a job. However, in the past few years, the situation has changed a great deal. Now the colleges training high school teachers are very selective and can insist on an honours grad with a B average. The other teacher's colleges are also raising their standards".[27]

Even the adolescents who do not plan on pursuing higher educational levels will encounter unemployment. Tunley (1962) states:

> "We have made it virtually impossible because of labor laws, union policies, insurance and other regulations for the adolescent to get any kind of permanent

25. Cramer, A., You've Got a Degree, So What?, The Telegram, Toronto; Volume 27, No. 7; February 13, 1971, pg.15.

26. Ibid., pg.15

27. Ibid., pg. 16.

> job until he's eighteen. Because of our unemployment situation, most boys can't get them even then".[28]

Hutchin, who advocates, education for education's sake has the proper view. Why should guidance counsellors only stress higher education for a specific long range goal? The youth sense this conflicting pattern. They are streamlined in order to pursue specific vocations, but the goal at the end of their educational lives do not exist as they did a few years ago. They, are now aware that new values must be placed on reasons for getting higher education. This of course falls in line with the latter section of this paper.

Goodman (1962) States, "The problem for general education, is, to learn to live in a high technology"'[29] He would agree, then, with Hutchins and the writer that a new perspective on the reason for higher education must come into existence.

Micheal Oliver, vice-principal of McGill University, sums it up quite nicely:

> "If students want education it should be for personal development. The role of the university should not be that of simply supplying manpower to industry. Students should come to broaden their mind and increase their intellectual capacity".[30]

Counsellors in our secondary schools must accept the fact that youth are aware that higher education does not automatically offer a wide vocational choice. For this reason youth are developing a rather pessimistic view of vocational counselling. The youth do not reject the efforts of counsellors, but they do reject their seemingly ambiguous roles. This is, counsellors cannot continue to do direct

28. Tunley, R., Kids, Crime and Chaos, Dell Publishing Co., New York, 1962; pg. 116.

29. Goodman, P., Compulsory Mis-education and the Community of Scholars, Vintage Books, New York, 1962; pg.11

30. Cramer, A., You've Got a Degree, So What? , The Telegram, Toronto; Volume 27, No.7; February 13,1971, pg.15.

the adolescent toward higher education levels for traditional reasons; the better vocations, higher wages and the accompanying social rewards. These benefits, it seems are not going to exist for a great percentage of those obtaining high academic levels of achievement.

PART E

A Concern For Counsellors

It would appear that counsellors must re-evaluate their methods and procedures. Instead of being primarily concerned with mental health and vocational counselling, they must put more emphasis on values, and how to assist youth in developing them.

Material discussing Peace of Mind; How to Become Better Adjusted, etc. are not what youth really want to-day. They are concerned with identity. They want to know what man truly is. Whatever we offer youth will only have credibility if it contains a certain degree of moral content - involving values. Youth are rebelling against technology and our concern with mechanical devices. They realize the most important goal for man is not external progress, but an internal strength based on true meaning and purpose. This is the counsellor's responsibility to a large degree.

Education is an incomplete thing if a proper philosophy of life is not one of the major end products. A philosophy involving values that meet the standards of 'the good life'. Counsellors then will have to accept this challenge, realizing the offices they now work in have to have the walls expanded to take in outside settings and activities.

A present day example of what can be expected of the school counsellor is related to the drug problem. The writer himself has found that when an adolescent phones him for help in overcoming the urge for a 'hard drug', proper counselling space cannot be found during evening hours. Nor can proper facilities be acquired at the time.

The adolescent didn't set a structured time to become addicted - why should he have to be restricted in searching out help at a time when he desperately wishes to arrest his addiction?

We have truly come to the crossroads, and it will demand the counsellor's involvement as leaders in society to view 'all' youth's problems to-day in broader perspective and with much more empathy. This in itself will drain all their human energy, but it will no doubt be replaced with an internal peace of mind that makes any such sacrifice minute in comparison.

A stable society depends on self-respecting young people, who accept their relationship to society. Ironically, a stable society, then, must assist the adolescent in contributing to such a society, by developing a 'stable self' to meet the responsibilities of such an enormous task.

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